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Should we kill to avert unnecessary suffering?

The following article appeared in the columns of the English Daily Herald, dated 25th July 1930, under the heading " Doctors Deny Killing ":

Putting wounded out of their Misery " Immoral."

LEADERS of the medical profession indignantly denied yesterday the suggestion that doctors some times killed, deliberately during the war to avert unnecessary suffering.

' Unthinkable," " terrible," " immoral," " impossible," were some of the terms used.

The suggestion was made in a book of reminiscences " Dress of the Day," by a naval surgeon, reviewed in these columns yesterday.

Sir William Arbuthnot Lane, the surgeon, told a " Daily Herald " representative last night that it was almost impossible to imagine that doctors ever deliberately put an end to life.

" It would be unjustifiable in any circumstances. Doctors always give the patients under their care every chance," he said.

" Never in my life have I heard of such a case," said Rear-Admiral Falconer Hall, formerly Deputy-Director of the Admiralty Medical Department.

" I was in charge of the hospital ship Sudan in 1915 and

1916, and there was never any doubt that all patients were given equal chances of recovery."

Dr. Noel Scott, author of the play "Traffic" at the Lyceum, said: "I could never be happy unless I knew that I had allowod for the million to one chance.

"Once during the war another doctor and I operated on a man who we felt would have died in any case in a few hours.

"We were in a dug-out with two candle stumps to work by, and a puddle of dirty water with which to wash the wound. But we took a piece of shell from his stomach, although we felt sure that our efforts were useless.

"Three months afterwards I had a letter from the man, who had made a complete recovery."

This refers to the case of human beings, as in England high moral sentiments are nearly always intended for human beings, the animals being denied the fullest sympathy on various grounds (mostly flimsy, of course). But in the Hindu mind which makes no distinction between man and animal, such as is made in European countries, there should be nothing to deny the same amount of protection or to prevent the attaching of the same degree of sanctity to animal life. If it is immoral to put a human being "out of misery," it is equally inhuman to take the life of a dog or a cat or a calf under similar circumstances. And if a man may recover when the doctors have given him up, why not the poor wretch of an animal? Two good qualified surgeons had given up the man from whose stomach a piece of shell was taken out during the war, as Dr. Noel Scott reports in the article from the Daily Herald, yet he recovered to their astonishment. The poet Rudyard Kipling was similarly, it is said, believed to be dying when he suffered from double pneumonia, but he did not die! Many other cases like these can be found if one searches for them; they are by no means exceptional. What right have we, then, to kill an animal when the best of specialists are liable to err so egregiously? I think the case of the animals becomes aggravated by our unwillingness to

spend money over them beyond certain limits. I remember the case of a dappled grey mare of mine own whose life was despaired of by the veterinary surgeon who was called in to treat her, but who was in harness actually in a fortnight from the day when I was advised to shoot her! In many cases this financial motive remains only sub-conscious, but it is nevertheless one that can not be overlooked, as all sub-conscious motives are really operative from behind the scenes, influencing human judgment quite unobserved. The best thing to do if one is unable to restrain himself from such destructive sympathy for an animal in distress, is to move away from his side, and leave him to work out his own destiny untrammelled by mercenary human ministrations and considerations of "mercy."

C. R JAIN.

THE JAINA THEORY OF MATTER.

By Harisatya Bhattacharyya, M.A., B.L.

(*Continued from page 108 of the last issue.*)

Karma.

IT has already been indicated that *Karma* is a mode of Matter, according to the Jaina philosophers. Jaina theory of *Karma* is interesting and has a peculiarity of its own.

Shortly expressed, the doctrine of *Karma* consists in the theory that a certain, determined *effect* is unavoidably connected with one's *action*. This doctrine of *Karma* has distinguished the Indian philosophical systems from the rationalistic thoughts of other countries of all times. Different from each other as they are,—all the systems of Indian philosophy agree in admitting the inexorableness of *Karma* The *Purva-Mimansa*, for instance, differs from the *Uttara-Mimansa*, in not developing the theory of the *Para-Brahman.* The *Sankhya* and the *Yoga* again differ from the *Vedanta* in admitting the plurality of souls. The *Nyaya* and the

Vaiseshika systems are antagonistic to the *Sankhya* and the *Yoga* theories, in as much as the former invest the soul with some *Gunas* or attributes. The *Jaina* philosophy again criticises the *Nyaya* and the *Vaiseshika* doctrine and maintains that the attributes of the soul pertain to and inhere in the very nature of the soul and that it is the soul which manifests itself in and through its attributes and varied modes. Lastly, the *Buddhistic* philosophy denies the very existence of a permanent reality, called the soul. But although varying from each other in this way, all the philosophical systems of India agree in admitting the doctrine of *Karma*,—the doctrine, namely, that "what a man soweth, that shall he also reap." It may perhaps be said that "the doctrine of Grace" and the doctrine of vicarious Atone-ment," as held by the Mahomedans and the Christians, were unknown in ancient India. Right Knowledge, Right Faith and Right Conduct oppose the effects of previous actions and prevent the growth of new *Karma* and the consequent series of further existences —this is the Indian view. It was never denied that the acts already done must have some effects. The law of *Karma* was conceived to be inexorable,—so much so that in the sacred, books of India, descriptions are met with, of liberated (*Mukta* or *Kevali*) Beings who are still shut up within the prison-house of body for some time, in order that they may experience the fruits of their previous deeds. *Sihlana Misra*, a poet, belonging to the orthodox school in ancient India, sings.

"Akasamutpatatu Gachchhatu Ba Digantam.
Ambonidhim BisatuBa Tisthhatu Ba Yatheshtam.
Janmantararjita-subhasubha-krinnaranam.
Chhayeba Na Tyajati Karya-phalanubandhim."

Santi-sat kam, 82.

"Soar above the sky or go to the end of the directions; dive deep into the sea or stay wherever you please; the effects of the good and the bad actions which you did in your previous births will never leave you but follow you like a shadow."

Buddha also has declared:—

"Na Antalikhye Na Samujja-majhye
Na Pabbatanam Bibaram Pabissa
No Bijjati So Jagati Ppadeso
Jaththatthi to Muncheya Papa-kamma."

Dhamma-pada, 12.

"Neither in the sky nor in the depths of the sea nor in the caves of the mountains, there is any place in the universe, staying where one can avoid the effects of his bad deeds."

The Jaina philosopher, *Amitagati* says:—

"Svayam Kritam Karma Yadatmana Pura
Phalam Tadiyam Labhate Subhasubham
Parena Dattam Yadi Labhyate Sphutam
Svyam Kritam Karma Nirarthakam Tada."

Bhavana-dvatrimsasti, 30.

"A Being enjoys the good or the bad effects of *Karma* which he himself did previously; if it were possible for a Being to experience the fruits of acts done by another person,—well, one's own actions are then fruitless."

In the following pages, the nature of the inexorable *Karma* and its relationship with its effect (*Karma-phala*) will be briefly discussed. In other words,—What is *Karma*? How is it connected with the *Phala*?—this is the problem to be considered.

The *Purva-Mimansa* elaborately discusses the various rituals; its main contention, however, is that the *Vedic* rites and sacrifices lead one to heaven. The *Purva-Mimansa* does not directly discuss the nature of *Karma*. It will not serve any useful purpose of ours to enter here into the scholastic debates of the *Purva-Mimansa*. All the efforts of the *Vedanta* are directed towards the determination of the nature of *Brahman*,—"the One and the Secondless,"—and it has little time to discuss the nature of *Karma*. The same thing may be said of the *Sankhya* and the *Yoga*. The aphorisms of the *Vaiseshika* philosophy do not apparently indicate the exact nature of *Karma*. All these philosophical systems seem to have taken

for granted,—not to have logically examined—the doctrines that *Karma* is indissolubly connected with its *effect* and that the present state of a Being is due to his *karma* or actions.

In the *Nyaya* philosophy, however some attempts are made to determine the nature of *Karma*. The law of *Karma*, again, may be said to be the basal principle of the Buddhistic philosophy. Elaborate discourses about the nature and the classifications of *Karma* are found in the *Jaina* philosophical books. In the following pages, the theories of the *Nyaya* the *Bouddha* and the *Jaina* schools will be indicated accordingly.

The problem of the connection of *Karma* with its *Phala* had occurred to the author of the *Nyaya* philosophy. He knew that a person is the doer of his acts He could not deny also that an act is connected with a certain effect of its own. But it did not also escape his notice that a person's act often appears as fruitless. Hence arose a reasonable doubt in *Gautama's* mind, whether a person's act is by itself capable of producing its effect. To explain the apparent disconnection of an act from its effect,—which is a matter of frequent experience,—he introduced another element in the *nexus* of the *Karma* and the *Karma-Phala*. He says,—

> " Isvarah Karanam Purusha-karmaphalya-darsanat."
> "Na Purusha-karmabhave Phalanishpatteh."
> " Tat-karitatvadahetuh."

"In the matter of the production of the Effect, God is the cause; for, a person's act is often found to be fruitless. It may be contended that since *Phala* or fruit is impossible without the *Karma* or act, Karma itself is to be supposed as the cause (of the *Phala*); but the contention is not sound. The *Phala* is dependent on God for its emergence or coming into explicit existence; and hence *Karma* cannot be said to be the (only) cause of the *Phala*."

According to *Gautama's* theory of *Karma*, the *Karma-phala* is certainly dependent on *Karma*; but then *Karma* is not the only cause of the *Phala*. He contends that if the *Phala* were dependent on *Karma* alone, every act would have been

found to be attended with its fruit *Karma* is no doubt a *condition* of the *Karma-phala* but the emergence of the *Karma-phala* is not dependent on *Karma.* A person's act is often found to be unattended with its fruit. What does it show? It shows that there is God who determines the *Karma-phala.* In this connection, the philosophers of the *Nyaya* school introduce the example of the Seed and the Plant. It must be admitted that without the Seed, there cannot be the Plant,—just as without the *Karma*, there cannot be the *Phala.* But that the actual growth of the Plant requires not only the Seed but Water, Air, Light, etc; in the same way the *Karma phala* is dependent on God; for its actual emergence.

It is implied in the *Nyaya* theory that although above and beyond the *Karma*, God connects the *Karma* with its *Phala*. Some philosophers, however, may refuse to agree that God can thus act from without. According to the older *Nyaya*, the doctrine of *Karma* proves the existence of God; but it may be doubted if the Neo-*Nyaya* school fully believes in the competency of the *Karma*-theory for proving the existence of God. Without admitting a God who joins the *Karma* with its *Phala* from without, one may, on the contrary, maintain that the *Phala* is *completely* dependent on the *Karma*; or in other words, that *Karma* itself produces its own effect. At any rate, this is the theory of the *Buddhist* school.

Buddhistic philosophy agrees with the other Indian systems in holding that the course of *Samsara* (series of mundane existences) is due to *Karma.* But *Karma*, as understood by the Buddhists, is somewhat different from *Gautama's Karma.* To understand what the Buddhists mean by *Karma*, it is necessary to know first what they mean by *Samsara. Samsara*, according to them, is a continuous flow, —beginningless, and unsubstantial. *Buddha* is reported to have said:

"*Ajnana* (ignorance) begets *Samskara* (tendency); this leads to *Vijnana* (apprehension); from it emerge *Nama* (name) and *Bhantika-deha* (material body); from them, come the

Shat-kshetra (six spheres or centres) ; these generate the *Indriya* (the senses) and *Vishaya* (the objects); from the contact of the senses with their objects, there arises the *Vedana* (affection); *Vedana* leads to *Trishna* (longing to get), this to *Upadana* (appropriation), this to *Bhava* (being), this to *Janma* (birth), this to *Varddhakya* (old age), *Marana* (death), *Duhkha* (pain), *Anusochana* (remorse), *Yatana* (misery), *Udvega* (anxiety) and *Nairasya* (despair) Thus flourishes the kingdom of Pain."

Such is the nature of the *Samsara* flow, according to the Buddhist thinkers,—*Ajnana* to *Samskara*, *Samskara* to *Vijnana*, *Vijnana* to *Nama* and *Deha*, thence to *Shat-kshetra*, thence to *Indriya* and *Vishaya*, thence to *Vedana*, *Vedana* to *Trishna*, *Trishna* to *Upadana*, *Upadana* to *Bhava*, *Bhava* to *Janma*, *Janma* to *Marana* etc. We may avoid the technical terms and briefly say that the Buddhists look upon the *Samsara* as an unbroken and beginningless cognitive series or continuum (*Vijnana-Pravaha*).

The Buddhist conception of *Karma* is clearly intelligible from the above Buddhist theory that *Samsara*, as described above, is dependent on *Karma*. *Karma* according to the Buddhists is not merely an ethical or moral act, done by a person ; it is a Law Universal! This doctrine of *Karma* is practically the same as the Buddhist doctrine of causality (*Karya-karana-bhava*). All the phenomena, things and substances of the world are ruled by this cosmic law. The *Samsara* is based on it and guided by it.

As regards the production of *Phala* or effect, the Buddhist theory is that *Karma* is supremely independent and has got nothing to do with any foreign principle e.g. God. *Karma* itself produces its own effect. A person, for example, steals ; the effect is that he becomes a thief, according to the doctrine of Nyaya philosophy, it is God who intervenes and connects the *Karma* i.e., the act of stealing with the *Phala* i.e., the person's becoming a thief. The Buddhists maintain that the act of stealing, itself leads to the stealer's 'becoming a thief. The Buddhist thinkers point out that the act of stealing is a

Vijnana i.e., a wave or a point of consciousness; this *Vijnana* or cognitive wave loses itself in the *Vijnana-Pravaha* or unbroken flow of cognitive continuum. What remains in the next moment is the *Samskara* or persisting mark, a peculiar tendency (of the act of stealing). This *Samskara*, again generates the *Vijnana* or apprehension of the next moment,—what is nothing other than 'the person's becoming a thief.' It is thus proved that 'the act of stealing'—which is the *Vijnana* of the first moment,—generates 'the person's becoming a thief'—which is the *Vijnana* or cognitive state of the next moment.

The substance of the Buddhist theory is that *Karma* is not merely the ethical act of a person. The cosmic flow of phenomena is dependent on it. The second contention of the Buddhist thinkers is that with regard to the production of *Phala*, *karma* is thoroughly independent, requiring no interventions of foreign principles e g. God etc.

Apparently, there is no difference between the Jaina and the Buddhist theories, so far as the nature and the operation of *karma* is concerned. The Jainas also contend that *karma* is not simply an act of a person; its operation extends throughout the universe and the flow of the *Samsara* also depends on it. As regards the *Phala* also, the Jaina theory is that *karma* is thoroughly self-determined and not dependent on God in any way. The Jainas maintain that from the apparent fruitlessness of *karma*, it is not right to conclude the existence of a God. The *Phala* of *karma* is irresistible. The effect of an act may take time to be explicit but the *karma* can never be fruitless. It is no doubt a matter of common experience that a sinful man is prosperous and that an honest man suffers untold miseries. But this does not prove that *karma* is ever fruitless. A famous Jaina thinker has said:—

"Ya Himsabatohphi Samriddhi, Arhat-pujabatohpi Daridryaptih, Sa Kramina Pragupathasya Papanubandhinah Punyasya Punyanubandhinah Papasya Cha Phalam. Tat Kriyopattantu Karma Janmantare Phalishyatiti Natra Niyata-karya-Karana-bhava-Vyabhicharah."

"The prosperity of a vicious man and the misery of a man devoted to the worship of the *Arhat* are respectively but the effects of good deeds and bad deeds, done previously. The vice and the virtue of their present lives will have their effects in their next lives. In this way, the Law of Causality is not infringed."

It is thus that according to the Jaina theory, the *Phala* of the *karma* is irrisistible. *Karma* itself produces its own effect. It is accordingly needless to state that God who is to determine the effects of *Karma* has no place in the Jaina system.

The above similarity between the Jaina and the Buddhist theories with regard to the nature and the operations of the *karma* is however in words only. There is a fundamental *difference* between the two views. According to the Buddhists, *karma* is an unsubstantial Law ; according to the Jainas, it is the cause of the bondage of an unemanicipated soul *Karma*, to the Jaina thinkers, is a real material substance,—different in nature from the psychical. Owing to the inflow of this *karma*—substance, the essentially free and pure soul has been in bondage from the beginningless time. *Karma* is not simply the ethical act of a person ; it is neither an unsubstantial Law, as according to the Buddhist thinkers. It is a real substance, material in nature,—essentially free like the soul and opposed to it. *Karma* in the Jaina philosophy is a substance, to a great extent similar to what is understood by Matter in the West. It is essentially different from the soul. When *karma* is attached to the soul, it becomes the cause of its bondage: when it separates, the soul, becomes free. *Kunda-kundacharyya* has said,—

"Jiva Puggalakaya Annonna Garha-gahana-padivuddha,
Kale Vijnjjamana Suha-dukkham Dinti. Bhunjanti."

73, *Panchastikaya-Samaya-Sarah.*

"The soul and the *karma*-matter permeate each other through and through. At the proper time, they separate ; up till that, owing to their *in-formation* pleasure and pain are generated and experienced."

Elaborate discussions on *karma* are met with in the Jaina metaphysical books. The Jaina philosophers adduce arguments to show that karma is material in nature. They show also how the non-psychical *karma* is joined to the conscious psychical principle. They maintain that the universe is filled with very minute *Karma*-substance, called the *Karma*-vargana and with conscious souls. Souls and the *Karma* particles are thus contiguous to each other. Although in its essence, a soul is pure, free and intelligent,—owing to its proximity to *karma*, it becomes tinged with attachment (*Raga*) and envy (*Dvesha*) and the *Karma vargana* also is modified in such a way that it becomes capable of entering into the soul (the soul modified by *Raga* and *Dvesha*). The result is that the soul gets Bondage (*Bandha*). The Jaina thinkers compare the soul in its purity to clear water and *Karma* to mud and urge that the *Samsari-Jiva* or the soul-in-bondage is like turbid or muddy water. As soon as the dirt of *Karma* is removed from the unemancipated soul, it attains its natural state of purity, freedom and enlightenment—just as turbid water is found in its transparent condition as soon as the mud is removed from it.

The *Karma*-substance is divided into eight kinds by the thinkers of the Jaina school. *First—Jnanavaraniya* or knowledge-covering *Karma*; it suppresses the power of cognition. *Second—Darsanavaraniya* or intuition-covering *Karma*; it obscures the power of sensation i.e., the power of apprehending a thing as an undetermined whole. *Third—Mohaniya* or deluding *Karma*; it undoes the right faith and the right conduct of a soul. *Fourth—Antaraya* or obstructive *Karma*; it hampers the free functioning of a soul. *Fifth—Vedaniya* or affective *Karma*; owing to it the soul gets pleasure or pain. *Sixth—Nama* or status-determining *Karma*; this determines whether a soul is to incarnate as a god, a man, a lower animal or a hellish being; what sort of a body it is to have etc., etc. *Seventh—Gotra* or family-determining *Karma*; it brings the soul into a high or a low family. *Eighth—Ayuh* or age-determining *Karma*; it determines the

span of a soul's particular life. The *Jnanavaraniya* again is further subdivided into five, the *Darsanavaraniya*, into nine the *Mohaniya*, into twenty-eight, the *Antaraya*, into five, the *Vedaniya*, into two, the *Nama* into ninty-three, the *Gotra*, into two and the *Ayuh*, into four modes. The eight kinds of the *Karma*-substance are thus divided into one hundred and forty-eight sub-classes. According to the *Jaina* theory, every state or condition of a soul is due to the inflow of a peculiar kind of *Karma*-substance ; even the very bones of an animal's body are determined by a *Karma*, called the *Asthi-karma*. The detailed description of these one-hundred and forty-eight modes of *Karma* will be found in *Jaina* philosophical treatises. A short account is given in Section (2) following.

The eight primary modes of *Karma*,—the Jnanavaraniya etc.,—are broadly classified into two,—the *Ghatiya* and the *Aghatiya*. The *Jnanavaraniya*, the *Darsanavaraniya*, the *Mohaniya* and the *Antaraya* come under the *Ghatiya Karma* and the *Vedaniya*, the *Nama*, the *Ayuh* and the *Gotra* are the *Aghatiya Karma*.

The inflow of *Karma* causes the bondage of the soul. Hence the *Prakriti* or nature etc. of Bondage is determined by the nature etc of *Karma*. The *Sthiti* or duration of Bondage also is dependent on the duration of a *Karma* ; the Jaina philosophers in their books have determined the period for which a particular *Karma* may remain attached to the soul. The *Anubhaga* or *Anubhava* i.e., the intensity of *Bandha* is due to the intensity or otherwise of the power of a *Karma* to produce its effect. The quantity of *Karma*—matter in-forming every part of the soul determines the *Pradesa* or the part of the soul, held in bondage. A short description of these also will be given later on.

The Jaina theory is that *Karma* is a non-physical material substance, opposed to the soul. How it comes in contact with the soul has been described above. It must, however, he always remembered that neither is the soul the direct cause of the modifications in the *Karma*-substance, nor is the *Karma*

the direct cause of the modifications in the soul. *Kunda-kunda-charyya* has said :—

"Kubbam Sagam Sahavam Atta Katta Sagassa Bhavassa
Na Hi Puggala Kammanam Idi Jina-vayanam Muniyabbam.
Kammam Pi Sagam Kubbadisena Sahavena Samma
mappanam."

67-68, *Panchastikaya-Samaya-Sarah.*

"The soul operates on and in its own nature and causes its own *Bhava* or state. The theory of the *Jina* is that it is not the (direct) cause of the modifications in the *Karma*-matter. The *Karma* also is the cause of its own state or modification, working in and through its own nature."

The relationship between the *Jiva* and the *Karma* will be clearly understood from what *Nemi-chandra* has said,—

"Puggala-kammadinam Katta Vavaharado Du Nichcha-
yado.
Chedana-kammanada Suddhanaya Suddhabhavanam."

8, *Dravya Samgraha.*

"From the practical or empirical standpoint (*Vyavahara*) the soul is the cause of *Karma* modifications. From the imperfectly-ontological standpoint (*asuddha-nischaya-naya*), the soul is the cause of its own conscious dispositions (e.g. attachment and envy etc). According to the purely meta-physical view (*Suddha-nischaya-naya*), it is the cause of its own pure, essential states."

Infinite Knowledge, Infinite Joy etc. are the essential attributes of the soul. According to the *Suddha-naya*, the soul is the possessor,—the *Karta*—of these attributes. Hence from the purely ontological standpoint, the soul may be said to be unrelated to the *Karma*-substance.

The dispositons, e g. attachment, envy etc. arise in the soul in its impure state.

"Bhava nimitto Bangdho Bhavo Badi-raga-dosa-moha-
judo,"

Panchasti-kaya-samaya-sarah.

Bondage is due to *Bhava* (disposition),—and the *Bhava* which is the cause of Bondage is attended with Lust (*Rati*), Attachment (*Raga*), Repulsion (*Dvesha*) and Stupefaction (*Moha*)."

The *Bhava-pratyayas i.e.*, the psychical dispositions of Attachment, Envy etc. give rise to wrong Belief (*Mithya-darsana*) Unrestraint (*Avirati*), Recklessness (*Pramada*), Improper Emotions (*Kashayas*) and Connection (*Yoga*). These five are called the five *Bhava-karmas i.e.*, subjective *Karmas*, as distinguished from the *Dravya-karma* which is material *Karma*, itself. According to the *Asuddha-nischaya-naya* or partially ontological view, the soul is the cause of the above four *Bhava-pratyayas* and the five *Bhava karmas*. Hence from this standpoint also, the soul cannot be said to be the cause of the modifications in the *Karma* matter.

Although according to the Suddha-nischaya and the Asuddha-nischaya, the soul is not the cause of the *Karma*-modifications, it is so, according to the view point, called the *Vyavahara-naya*. When the *Bhava-karmas i e.*, Wrong Belief etc; arise in the soul, its condition becomes such that the flow of the *Dravya-karma* or *Karma*-matter into the soul, can no longer be resisted and the soul gets bondage thereby and goes on experiencing pleasures and pains as effects of the inflow of *Karma*-matter.

It will be manifest from what has been stated above that even if we leave out of account the *Suddha-nischaya* view, the soul cannot be said to be the cause of the *Karma*-modifications from the standpoint of the *Asuddha-nischaya*. The soul is characterised by consciousness; hence it cannot be 'the material cause' *Upadana-karana* of *Karma*. The inflow of (*Karma-vargana*) is due to *Bhava-karma*; hence the soul cannot be said to be 'the direct attendant cause' (*nimitta karana*) of the inflow. According to the *Nischaya-naya*, the soul is the cause of *i.e.*, pessessed of its own pure, essential states (attributes etc.) alone. The *Bhava-pratyayas* and the *Bhava-karmas*, however, make the condition of the soul such that the *Karma* matter, modified in a similar manner, flows into it without

any hindrance. Although the soul is directly neither the *Upadana-karana* nor the *nimitta-karana* of the *Karma-vargana* becoming modified in such a way that it can freely enter into the soul, indirect causation may doubtless be attributed to it and for this reason, from the *Vyavahara* or empirical standpoint, the *Jiva* is said to be the cause of (the modifications in) the *Karma*-matter.

The above is but a synopsis of the Jaina doctrine of *Karma*. According to the *Nyaya* theory, *Karma* is simply an ethical act of a morally disposed man. *Gautama* admitted the existence of a God who joins the *Phala* to the *Karma*,—as he often found a person's act to be apparently fruitless. The Buddhists contended that *Karma* is not simply the ethical act of a man; it is according to them, a great Cosmic Law, the Law of Causality, the basic principle of the *Samsara* the *Karma* itself produces the *Phala* through the *Samskara*; there is no determining God according to the Buddhistic philosophers. The Jainas also look upon *Karma* as a cosmic principle. They also maintain that the *Karma* produces the *Phala* without the interference of God. For various reasons, the *Phala* may take time to be explicit but it is sure to come about. According to the Jainas, *Karma* is not simply the act of. a person nor is it an unsubstantial law. It is *Material* in nature. The soul which is essentially pure, though in bondage from the beginningless time, goes on having bondage after bondage, owing to the inflow of *Karma*. According to the *Nischaya Naya*, the soul is the cause of its own states e g., *Raga*, *Dvesha* etc.; it is neither the 'material' nor the 'attendant' cause of the *Karma*-modifications. As however, the rise of the states e.g. *Raga* etc., makes it possible for *Karma* to enter into the soul, the soul is regarded as the cause of the *Karma*-modifications from the empirical standpoint. *Karma* is primarily divided into two classes, *Ghatiya* and *Aghatiya*. It is of eight modes viz., the *Jnanavaraniya*, the *Darsanavaraniya* etc., and is of 148 sorts viz., the *Srutavaraniya*, the *Charitra-mohaniya* etc.

When the *Karmas* are absolutely eradicated, the *Jiva*

becomes established in its own pure essence i.e., attains the final Emancipation (*Moksha*).

Karma.

(2)

Karma is material in nature,—it is opposed to the nature of the soul. The *Asrava* or the inflow of *Karma* in the *Jiva* is due to the latter's *Bi-bhavas* or evil tendencies viz., *Raga* (attachment), *Doesha* (envy) etc. These evil tendencies of attachment, envy etc., are thus the pre-conditions of the inflow of *Dravya-Karma* or material *Karma.* Yet although these tendencies are called the *Bhava-Karma* i.e., the subjective *Karma*, they are not the material causes of the *Dravya-Karma*, Matter alone can be the essence or the material cause of Matter and hence how can the evil tendencies of a soul which is fundamentally opposed to the nature of Matter be the 'material' cause of the *Karma-Pudgala*? Shortly stated, the Jaina theory is that due to the rise of the *Bhava-karma* or the evil tendencies in the soul, there takes place the inflow of the *Dravya-karma* into it and that consequently the evil attitudes of a soul are the pre-conditions of the inflow of the *Dravya-karma* into it and that the *Dravya-karma* is the pre-condition of the *Bahava-karma* as well.

When *Karma*-matter flows into the soul, the latter is said to have '*Bandha*' i e., to be in a state of Bondage.

"Due to its *Prakariti*, *Sthiti*, *Anubhaga* and *Pradesa*, *Bandha* is of four modes".—*Tattvartha-Sutram* 3, 8.

Bandha is determined in accordance with *Karma*; hence *Bandha* may be considered from four view points, corresponding to the *Prakriti*, the *Sthiti*, the *Anubhaga* and the *Pradesa* of *Karma.*

The Prakriti of Karma.

The *Ghatiya* i.e., the Destructive and the *Aghatiya* i.e., the Non-destructive are the two modes of *Karma.* The *Ghatiya* is so called because it destroys i.e., suppresses the infinite cognition and other natural attributes of a soul. *Jnana-*

varaniya (knowledge-obscuring), the *Darsanavaraniya* (perception-obscuring), the *Mohaniya* (faith-obscuring) and the *Antaraya* (obstructive) are the four modes of the *Ghatiya Karma*. Under the *Aghatiya* come the *Vedaniya* (feeling), the *Ayuh* (age), the *Nama* (species etc.) and the *Gotra* (lineage). *Karma* is thus primarily of eight kinds; it is of 148 sorts in all.

I. The *Jnanavaraniya* obscures the five modes of cognition and is of five sorts.

(1) The *Mati-jnanavaraniya*—obscures the *Mati-Jnana* i.e, sensuous knowledge.

(2) The *Sruta-Jnanavaraniya*—obscures the *Sruta-Jnana* or scriptural knowledge.

(3) The *Avadhi-Jnanavaraniya*—obscures the *Avadhi-Jnana* i.e., clairvoyance.

(4) The *Manah-Paryaya-Jnanavaraniya*—obscures the *Manah-Paryaya-Jnana* or the power of knowing other people's minds.

(5) The *Kevala-Jnanavaraniya*—obscures the *Kevala-Jnana* or omniscience.

II. The *Darsanavaraniya* obscures the *Darsana* or intuition i.e., the power of intuiting the ultimate general aspect of a thing, consisting in bare existence,—an intuition in which there is no apprehension of any details. It is of nine sorts.

(6) The *Chakshurdarsanavaraniya*—obscures the visual perception.

(7) The *Achakshurdarsanavaraniya*—obscures the perceptions by other senses.

(8) The *Avadhi-darsanavaraniya*—obscures the clairvoyant intuition.

(9) The *Kevala-darsanavaraniya*—obscures the omniscient's intuition.

The five modes of Sleep are included in the *Darsanavarana Karma.* These are—

(10) The *Nidra*—this is sleep.

(11) The *Nidra-nidra*—this is deep sleep.

(12) The *Prachala*—this is drowsiness.

(13) The *Prachala-prachala*—this is a stronger form of the *Prachala.*

(14) The *Styana-griddhi*—this is a form of sleep in which the sleeping man is found to do active acts of going etc. It resembles to a certain extent what is called Somnambulism now-a-days.

III. The *Mohaniya* obscures the pure faith and the pure conduct of a soul. It is of two kinds viz , the *Darsana-mohaniya* and the *Charitra-mohaniya.*

The *Darsana-mohaniya* obscures the faith or the right belief in the Reals and is of three forms.

(15) The *Mithyatva*—makes us believe in the unreals.

(16) The *Samyak-mithyatva*—generates a mixed feeling viz., belief and unbelief in the reals.

(17) The *Samyak-prakriti-mithyatva*—does not destroy the true faith but makes it weak.

The *Charitra-mohaniya* obscures the pure conduct. It is of two modes viz., the *No-kashaya-vedaniya* and the *Kashaya-vedaniya. Krodha* (anger), *Mana* (conceit), *Maya* (deceit) and *Lobha* (greed) are called the *Kashaya's.* The *Kashaya's* in less strong forms are the *No-kashaya's* or the *Akashaya's.*

The *Akashaya-vedaniya Karma* is of nine modes. These are—

(18) The *Hasya-kashaya*—makes a being laugh.

(19) The *Rati-kashaya*—makes a being covet the things of others.

(20) The *Arati-kashaya*—makes a being dislike the things of others.

(21) The *Soka-kashaya*—causes grief.

(22) The *Bhaya-kashaya* - causes fear.

(23) The *Jugupsa-kashaya*—causes the feeling of hatred.

(24) The *Stri-veda-kashaya*—generates a liking for cohabiting with a woman.

(25) The *Pum-veda-kashaya*—generates a liking for cohabiting with a man.

(26) *Napumsaka-veda-kashaya*—generates a liking for cohabiting with both a man and a woman.

The *Kashaya-vedaniya* is of sixteen forms in as much as each of the four *Kashayas*, mentioned before,—viz., Anger Conceit, Deceit and Greed—is of four modes.

(27-30) The four *Kashayas* in their *Anantanubandhi* forms, —affect the pure conduct of a soul in such a way that it becomes attached to the *Samsara* or the transmigratory series.

(31-34) The four *Kashayas* in their *Apratyakhyana* forms —make the practice of the *Anu-vrata's* or minor vows impossible.

(35-38) The four *Kashaya's* in their *Pratyakhyana* forms —make the practice of the *Maha-vrata's* or principal vows impossible.

(39-42) The four *Kashaya's* in their *Samjvalana* forms—obscure the right conduct, one of the essential attributes of the soul.

The Jaina writers state that Anger in its *Anantanubandhi* form is persistent and unchangeable like the mark of a plough on a rocky soil; The *Apratyakhyana* Anger may be compared to the mark of a plough on a muddy soil; the *Pratyakhyana* Anger is like the mark on a sandy soil; while Anger in its *Samjvalana* form is similar to a line drawn on water. Conceit in its *Anantanubandhi* form is like a mountain which cannot be bent; the *Apratyakhyana* Conceit is like a bone which is soft in relation to the preceding; the *Pratyakhyana* Conceit

is softer still,—it is like a block of wood; while Conceit in its *Samjvalana* form is like a cane which can easily be bended. The *Anantanubandhi* Deceit is crooked like the roots of a bamboo; the *Apratyakhyana* Deceit is less crooked like the horns of a ram; Deceit in the *Pratyakhyana* form is less crooked still, it may be compared to a jet of cow's urine; while the *Samjvalana* Deceit is the least crooked like the mark of a razor. Greed of the *Anantanubandhi* mode is like a deep red mark which can not be effaced easily; the *Apratyakhyana* Greed may be compared to mud attaching to a cart-wheel; the *Pratyakhyana* Greed is like dirt on skin; while Greed in its *Samjvalana* form can easily be removed like a paint on a substance.

IV. The *Antaraya* obstructs the essential activities of a soul and is of five forms. These are—

(43) The *Danantaraya*—obstructs the disposition to charity.

(44) The *Labhantaraya*—is an obstacle to a soul's gain.

(45) The *Bhogantaraya*—prevents the soul from enjoying such objects of enjoyment e.g., food, water etc., as can be enjoyed once only for the time being.

(46) The *Upabhogantaraya*—prevents the soul from enjoying such objects of enjoyment e.g., cloth, seat, carriage etc., which can be enjoyed for a duration of time and can be used more than once.

(47) The *Viryantaraya*—prevents the soul from exercising its natural conative activities.

The *Ghatiya Karma* is of the above forty-seven modes. It suppresses cognition, intuition, faith, conduct, activity etc., which are the natural attributes of the soul. The *Aghatiya Karma* on the contrary does not affect the essential attributes of a soul but is concerned with the body in which the soul is encased. The *Vedaniya*, the *Gotra*, the *Ayuh* and the *Namah* are the four modes of the *Aghatiya*.

[*To be continued*]

DISCONNECTED NOTIONS.

1. We need not put up with all this misery.

2. What I do is what I am ; I am what I do.

3. If one's nature is to do so-and-so, one gets the kind of associate to let it out.

4. Is our so-called consideration for other people simply an excuse to ourselves for doing what we wish to do?

5. To do one thing is to shut yourself off from doing everything else.

6. Does unselfishness encourage selfishness in the other person? If A is unselfish towards B, does A thereby encourage selfishness in B towards A ?

7. In order to teach a man what is right you must be in the company of a man who is wrong, otherwise there will be no occasion for you to teach him. If you are in company of a man who is wrong in his behaviour, you will have to suffer the wrongness: so a desire to teach is a bringer of suffering at the hands of wrongdoers !

8. "That's just what it isn't." This is a remark which may very well be made. If someone affirms something, and says that so-and-so is so-and-so, and he is wrong, the reply may very well be "That's just what it isn't". A thing is what it isn't! Astitva includes astita and nastita. Not sweet is what lemon is, it isn't sweet and that is what it is, not sweet.

9. If self-realisation is the only road to moksha, then what is the road to self-realisation?

10. We can count things. Arithemetic is counting. In order to count, we must have something already in existence to be counted.

Geo. T. Ladd says somewhere that all counting consists of counting on or counting off; there is no other process in arithmetic.

But in order to count on, there must already exist two lots of things, one lot on to which counting is to take place from another lot off which one counts.

But counting means counting things we have got.

This science of mathematics is applicable to every thing, any real thing. (Whether or not it is also applicable to things not real, does not matter in connection with the idea now, being expressed).

Mr. A.N. Whitehead in his book "Introduction to athematics" says on page 9 "Now, the first noticeable fact about "arithmetic is that it applies to everything......of all things "it is true that two and two make four......an abstract "science."

This is interesting. But what is more interesting is to take notice of another fact.

Although this science of arithmetic is such a big one, still it is only one aspect or nature of things that is handled by it. It deals with the 'how-many-ness' of things. Quantity.

But as well as quantity, there are other aspects that are true of everything, just as this particular aspect is true of everything.

The broader science which deals with what is applicable to everything is called metaphysics. And of course would be the class into which arithmetic falls.

The truths of metaphysics are true, like arithmetic, of everything.

This is the new disconnected notion, that arithmetic is not the only science which deals with or is applicable to 'everything'.

I have not, however quite hit the nail on the head somehow, but this is a rough expression of idea vaguely felt.

11. Before becoming perfect one has to improve one's nature. The result of a partial improvement is beneficial, and life with an improved, if still far from, perfect character is

happier than a life where no such improvement has been made.

A correct understanding of the universe and life held in mind and believed, while persuing an ordinary worldly life and not getting away into the ideal state of existence, will when lived up to in the world produce a more enjoyable bodily life in the world than will a worldly life led under false theories about the universe and life.

Even if we do not reach perfection we shall have a very much better life by understanding life and the universe correctly than by holding false views about these things.

12. Just as his pals will drag back into crime any pal who tries to get away and reform himself, so also is it true that one's family connections will drag one back into their false beliefs if any member of the family tries to get away from those false beliefs.

There is, however, one difference in the two cases. The gang of criminals know very well that their life is wrong while the family religious belief is held with a strong conviction that it is true and not false ; even though it be false it is not known to be false, but is believed to be true.

13. It is a bad habit not to keep the mind on what one is doing. If while doing something one's mind is on something entirely different then we may say that we are quite unaware of what we are doing. But as a matter of fact, this is not correct; what we are doing in such a case is thinking, and perhaps in quite a conscious and lively manner, about something; so, our mind is almost entirely on what we are doing, namely, thinking ; what is wrong is to be doing something else with our hands while thus occupied with thought. What should be done is to stop thinking and pay attention to what we are doing with our hands if the hand work is the right occupation of the moment, even though it be uncongenial.

14. As our pains are caused by our karmas and not by the external thing or person, and as our karma is our doing,

which we have control over, we can, by changing this doing, avoid the pain, but until we have thus changed the doing we shall not be without the pain it causes us; so long as we grumble for instance we shall be in the painful state called grumbling.

"When by the auxiliary cause of karma all living beings "become miserable or happy, and thou art not given that "karma by others, how then art thou made happy by them?" Quoted from the Samayasara, page 149, translation by J. L. Jaini.

15. If we have to give up everything that is not self, one of the things that is not self is the state of misery, the state of misery is not self, self is in a state of blissfulness. So to give up things that are not self is among others is to give up being miserable in all the forms mild and pronounced.

But there is no doubt that when I am not blissful it is me that is not blissful, so it is oneself that is miserable, therefore how can what is oneself be given up?

But the question is how is it possible for a self to be anything but what it is? If a self is blissful, then how can it be miserable? How can I be miserable if I am blissful?

Put it the other way round and ask the question: if a self is miserable, then how is it possible to be blissful?

These are reflections on the first verse of the hundred verses on Samadhi: "That Siddhatman who has realised self "as self and ev rything else as apart from self..."

There are two points of view of self, and the self can be blissful from each of these points of view or else from only one of them, and it can be miserable from only one of these points of view. It is miserable and at the same time potentially blissful; while miserale the blissfulness is in the background obscured not actual.

Generally when we think of giving up things that are not ourselves we think of material things such as chairs and table, food, things that belong to us but which are actually separate from our body.

So this idea of giving up a condition is new, or at least the arising of it in this particular way and in this particular connection is new.

How can a condition not be us? And when the condition is actually present, how can it be given up or rendered not a fact? What can we do so that it ceases to be our condition?

But when the condition has come and is actually present as a fact, viewing it or regarding it as or believing it to be or feeling it as our own condition is forgetting the whole truth there is the further fact that this condition though actually the condition of the moment is foreign to the self, and perhaps if we dwell long enough upon this knowledge (or belief if you do not like to call it knowledge) the condition will actually disappear and we shall no longer be feeling miserable.

It would seem that this ought to be the case, but when we are miserable and try what is here thought of, it does not work, we still stay miserable and do not get out of the condition into one of actual blissfulness or even a less than blissful condition. Why is it? It seems impossible for the two states to be actual, impossible, when miserable, to be (what they say we are potentially,) blissful! And yet the truth is said to be that the two conditions are both true conditions, concurrently at the same time all the time.

Karma.

16. We want to know what karma is from our own awareness of it, and not merely to know its description as found in the books without knowing what the thing itself is. If we know what karma is, then we can tell someone else in our own words, and not merely repeat book descriptions.

In order to know in this way what karma is we must get examples of it in our own lives.

For instance, there is a woman in the room above the room I am in, and she is singing. The fact that I am within a certain distance of a singing woman, or the fact that a

singing woman should have come and located herself in a room above my room is not my karma, is not my doing.

Her singing is to me exceedingly unpleasant and it annoys me, and I wish she would stop, and I feel inclined to go upstairs and ask her to leave off.

All this goes on in me without my hardly knowing that it is going on; it is what I do when she sings, this activity is my doing; there are other ways of mental conduct in the presence of singing women, and another person might find the singing pleasant and wish it to continue. This would be his activity, different in kind from my activity in the same circumstances.

This activity when the woman is singing, this activity of mine is my karma, my doing, something I do. And I can change it and do something else.

If this karma of mine is thick then I shall hardly know that I am doing it, I shall hardly know that I am grumbling at the singing; I shall do the grumbling and be so absorbed in my dislike of the noise that I shall be entirely or almost entirely ignorant of the fact that I am grumbling.

When I come to realise that I am grumbling and I find that I am doing it and that it is possible to do some other form of mental activity when the woman is singing, then I realise what karma is, and I can see then that this inward activity of mine is a force going on in me but which is a not-me force. I am aloof and onlooking at it so to speak and I can then see it as an object of mental perception in front of my observing mental eye so to speak. Then thus objectified, and seen to be something foreign and different from me I can withdraw my life from it and it will die and I shall find myself not grumbling in the circumstances in which I used of old to do the grumbling. I thus see karma.

17. Knowledge is a quality of the soul. Therefore the knowledge of a tablecloth is an activity of the soul.

Has such knowledge any value? Without answering this question, knowledge that has a decided value, is the knowledge of the knower, in which case the tablecloth ceases to be the object of knowledge and the knowledge of the tablecloth becomes the object of knowledge! The interest is,—not in the tablecloth but in the knowledge.

There are five kinds of knowledge, the first of which is called matijnana, or knowledge by means of the senses, eye, ear, nose, skin, and tongue, and the mind. We get an example of matijnana in the knowledge of a tablecloth.

Knowledge of a tablecloth includes much more than the sight of it; knowledge of the tablecloth includes knowing how to behave in relation to it, whether we do harm to life in having a tablecloth, it includes knowing the use of it, it is a means to an end, it protects the table, it makes us comfortble when writing or sitting at the table, and so on.

Knowledge of the table cloth, therefore, includes activity in connection with it, we know it to be a table cloth and therefore we keep it on the table and do not put it in the dustbin.

H. WARREN.

J. L. J.

(Jagmander Lal Jaini, M.A., Barris.er-at-law)

Does he walk new fields in gladsome mind.
To conquer as ne'er before?
Where scenes unfold
And horizons rise
With fulfilment of earth-night dreams?

Are there vistas there whose entrance gives
The glory he ne'er could touch ?
Where mocked are hopes
Of overcoming life
That would transform the low earth gloom.

Does he move in a land where miraje is not ?
Nor thirsting from unquenched fires ?
Whose flames reveal
The ideal's height
Too abundant for earth's scant lengths.

He shall find, shall find, his soul shall find
The country 'twas made to reach
Where light unveils
The transcendent forms
Of the beauty that's Truth and Love.

M. AMY THORNETT.

Sept. 30, 1927.

J. L. J.

(Jagmander Lal Jaini, M A.)

Faithful friend in faithful service,
Eager, tireless the years,
To make known the Truth and Beauty,
Ever waiting for the ears
That will listen
To the voices
Speaking nobly without fears
In the Jain Gazette, the Herald
Of transforming Love and Peace.

Fostered he in faithful service
Our Gazette through cumbered years,
That its touch of Truth and Beauty
May not lessen while the tears
Still are flowing,
In the darkness,
From sad souls till light appears,
May the Jain Gazette, the Herald,
Fling afar glad Love and Peace.

M. AMY THORNETT.

May 6, 1930. *Australia.*

The Householder's Dharma in Jainism

BY

Kamta Prasad Jain, M.R.A.S.

(*Continued from page* 114 *of the last issue.*)

THE second *Prosadhopavasa Siksavrata* is to observe a complete or partial fast on every eighth and fourteenth day of Hindu fortnight, renouncing all attachment and hatred to the worldly things and occupations of senses, and devoting all the time in reading scriptures, and also, meditating on the nature of soul and practising asceticism :

In the *Anguttara Nikaya* (III, 70, 3) of the Buddhists a clear mention of this *Siksavrata* of Jainas is made and it is ascribed to them in their old epithet *Niganthas.* But, however, while describing its rules of observance there, the Buddhist author says, that the *Sravaka* (layman) takes off his clothes .and then renounces his connections with the world. This surely means that he becomes naked during the time prescribed for observing this vow.[1] The Digambara Jain Sastras, too, agree with him, when they allow the devotee to meditate in the *Pratimayoga* (naked state), but during the night time only :

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1. Jaina Sutras (S.B.E.) pt. II. p. XIX.

To-day we could hardly find any such *Sravaka*, who observes this vow in this manner ; but at the time of Lord Mahavira, it seems that the observance of this vow was much in practice. Many an example of *Sravakas* of that time can be pointed out,' who observed this vow and remained standing naked in meditation during the night time ; e.g. Seth Sudarsana of Patna,[1] Jinadatta sresti of Rajagriha.[2] So the reference to this vow in the Buddhist book in the above manner bears alright and is quite in line with the Digambara belief of the same.

The third vow is the *Atithi-puja* or *Atithi-samvibhaga*, also called *Vaiyavrata* or *Dana*. It consists in entertaining the *Munis* (*Atithis*) and giving them food, medicine, etc., in a right manner with full respect and honour. And in general, it consists of giving food, medicine, safety and knowledge to the needy out of compassion for their pitiable condition But a donor should be careful to note that, " if the *Dana* leads to or encourages laziness, grossness, madness, disease or sin, it is no *Dana* at all.

The last vow is *Sallekhna*, which is to be observed at the time of dying. It does not mean suicide. The observance of it means simply to die a better death than that of the ordinary animals. When one gets assured that death is now inevitable and cannot be avoided then he observes this vow. The Greeks, who came with Alexander the Great to India, were astonished to see the Jain saints practising this vow.[3] Really it has been a favourite vow with the Jains and even to-day one hears about the *Samadhimarana* of his co-religionist now and then. Many an inscription recording the events of *sallekhna* vow observed by various devotees are found scattered all over India ; but specially at Sravanabelagola[4]. The devotee who sets himself up to observe it gives up all attachment for his wife, children and friends and hatred towards his enemies.

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1. Sudarsana-carita.
2. Ratnakarandaka-tika (Manikchand series) p. 13.
3. Mc Crindle's Ancient India p. 9 & 68 ff.
4. Inscriptions at Sravanabelgola. by B. L. Rice.

He extends pardon to all and seeks it from all. The idea of ownership of houses, shop, cars etc , is thrown aside, dues are paid up and the remaining estate is given away to children, wife, servants and in charities. Last *Pratikramana* is done and without paying any heed to pain, fear or anxiety he fixes his attention on scriptures being read to him at the time. Food is being diminished gradually and just before fasting he takes water only. Lastly he observes strict fast and remains reciting the salutations to the *Arhatas*, the *Siddhas*, the *Acaryas*, the *Upadhyayas*, and the sages, till the soul calmly leaves the body.

A man, who observes these twelve vows, without faults and avoids the three *salyas*; namely (1) *Maya* (illusion), (2) *Mithyatva* (false faith), and (3) *Nidana* (covetousness) is a *Vrati-sravaka* in the second stage.

But just stepping to the next, he reaches the *samayika* stage. "It consists in the faultless keeping of the *samayika* vow. The fourth stage is named after and consists in the regular observance of the *Prosadhopavasa* vow. The fifth, called the *sachittatyaga* stage, is the one in which a man does not eat fruits, vegetables, roots, branches, seeds and flowers that are not dried (or *ripe or cooked*.) The sixth consists in abandoning the habit of eating and drinking in the night. The seventh stage requires complete celebacy and conquest of the sexual desire. The eighth is that stage of life in which engagements, like commerce, agriculture, service, etc., are completely abandoned. The ninth stage is reached, when a man gives up the ten external appendages, such as, wealth, corn, cattle etc., and keeps the mind unruffled. The tenth stage requires a man to be free from interfering with and consenting to occupations, marriages etc. The final stage of a layman is that in which he leaves home altogether, goes to some ascetic, from whom he takes vows, lives as a monk, dons a very small piece of cloth only and practises *tapas* all the time." (An Introduction to Jainism, pp. 28-29).

The latter Acaryas have divided this last stage into two classes; namely: (1) *Ailaka* and (2) *Ksullakas* though the early Acaryas have given no such distinction. They have left it optional and it is at the will of its observer whether he roles his body in a white sheet or keeps a loin-cloth only.[1] It is at the hands of Pt. Bhudhardasji that this stage has been divided into the abovementioned two divisions, though there is enough reason to doubt in the originality of it, yet the mention of 'Ailayam' (Ailakam) chapter just after the one styled "*Khuddaganiyamthijjam*" (Ksullakanirgranthiyam) in the "Uttaradhyayana Sutra (pp. 88-90), makes us hesitate to think it a pure innovation by the said Pandit. Nevertheless this much is certain that these stages have been observed since a very long period; for, we find mention of these in the Buddhist literature as '*gihi odatavasna*' and '*Nigantha ekasataka*.[2]

In the Swetambara *sastras*, too, we find the similar course of rules of conduct for laymen. The only difference between the two is that they have *kayotsarga* and *samana-bhoa-pratimas* in place of *Ratribhojana-tyaga* and *Parigraha-tyaga pratima*, respectively. Besides this they give a limited time to complete the observance of each particular stage and it is in the same months as the number of each *pratima* is. But the Digambara pursuation allots no such fixed time to each stage. It is there left to the decision and will of the observer. He can begin the observance of higher stages when he thinks himself quite fit for them. There is no obligation here and it is but natural. The Swetambaras, also, point that the observers of all these stages live within houses (gihimajjhavasanna)

1. The Jaina Hitaishi, Vol. XV, pp. 300-305.

2. 'Ye pi Niganthassa Nathaputtassa savaka gihi odata vasana etc. - Digha Nikaya (PTS., Vol. III, p. 118).

'Lohitabhijatinama Nigantha ekasataka tivadate'—Anguttara Vol. III, p. 383.

Cf. The Jain version :—

'Tyaktagarasya tasyantastapovanamupeyusah |
Ekasataka dharitvam pragvaddiksadyabhisyate | |
—Maha Purana—39-77.

while the *Digambaras* maintain that the *sravakas* of the last stage give up home and live with *Munis*; as is evident from the Buddhist reference as well, where in the Order (sangha) of Lord Mahavira mention of these sravakas is also made along with the *Munis*. 1

With the eleventh and the last stage, we reach the end of the rules for the laymen The next step keeps him a layman no more He becomes in that a true *Sramana or Muni* and then begins a life of severe asceticism, which ends in awarding its follower with joy everlasting. As an ascetic, the individual remains naked and suffers all kinds of hardships, which appear in its course of achieving knowledge infinite and joy permanent. The effect of naked state on the general public could not be taken to be ill and for this, we have a historical evidence as well. Morco Polo, who visited India long before the British came here chanced to meet such a naked ascetic at the western coast of India and on his inquiry he found them declaring, "We have no sin of the flesh to be conscious of, and therefore we are not ashamed of our nakedness, any more than you are to show your hand or your face. You who are conscious of the sins of the flesh do well to have shame and to cover your nakedness."[2] And what happened in the land blessed by these mendicants? Chastity predominated it and it is the reason "why chaste women of the Malabar districts even at the present day often wear a minimum of clothing or go without any, while prostitutes are particular in covering their persons."[3]

But it could not be justified, also, to infer from what we have written so far that Jainism is after all a monastie religion and is not fit for the worldly man. But in fact, it is not only so, for it is not obligatory that every one should become a monk (Muni) at all hazards. And really it makes not one and all a monk. The *Sravakas* of the beginning stages

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1. Majjhime Nikaya, Vol. I, p. 93 & Digha Nikaya Vol, III. pp. 117—118.

2. Yule's Morco Polo, Vol. II. p. 366.

3. The History of Aryan Rule in India, p. 365.

form a class of true, law-abiding and brave citizens. They are not monkish in the least, though of course they are found morally better than others; [1] and more humane and philanthropic as well. And such qualified people only can bring to an end the rampant animosity and trade-exploitation now going on in the world. Jainism teaches men to become content and just and to be ever ready for right exertion of course! This surely has made the Jainas pioneers of Universal Love and Peace in India since time immemorial and to-day they rank foremost in the work of human welfare in almost all the important towns of India. Hence these rules are essential for the universal good of humanity.

Letter from Mr. C. R. Jain

[The following letter of Mr. C. R. Jain, who is now in London, is addressed to Brahmachari Sital Prasadji. We believe it will be interesting to our readers. Ed. J. G.]

C/o. Imperial Bank of India,
22, Old Broad Street, London E. C. 2.

16th April 1930.

Dear and Respected Sir,

Jai Jinendra Vandami! I am in receipt of your letter of the 21st March 1930 for which many thanks.

Yes I reached London five weeks ago and am now living here comfortably. My health has improved very much during this time and I have been able to do a lot of work; for one thing I have completed the perusal and study of about 16 volumes of the Ante Nicene Christian Library Series which

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1. The criminal reports of the local governments bear a testimony to it. The Jail Administration Report of Bombay Presidency for 1901 shows that out of 7355 Jains only one man was in prison that year and so the Jains stood highest in morality. A learned Jain Lawyer has showed that an observer of the *Anu-vratas* only has no fear from the Indian Penal Code. (See "An Introduction to Jainism", pp. 65—69.)

I had not read before. The notes I have taken from them are likely to be published in book form as they are very valuable from the Jaina point of view, and they cover a large number of sheets A Jain Library termed "The Risabha Jaina Free lending Library" has been started here for some thing like a fortnight and Mr. Alexander Gordon, of whom you have no doubt heard as being one of the few Englishmen in this country who have embraced Jainism, has been put in charge of the library. The advertisement announcing the formation of this library has been posted up in several friendly places and will also appear in two newspapers in the course of next week. I have also advertised the holding of Evening Classes for three times a week, on Tuesdays, Thursdays, and Saturdays in the evenings. Thus far only two young men have attended on two evenings. I hope they will attend for a few more evenings. When no one turns up, Brother Gordon and myself discuss the religious problems ourselves. Last Thursday, Brother Herbert Warren came to dine with me and on Saturday last, Doctor and Mrs. Vawdry came to Dinner.

You will be interested to know that I cook my own dinner in the evenings. This I do in a small kitchen attached to my suite of rooms. The cost of the rooms and the food alone is something like £20 per month. In the morning I take a fruit breakfast exclusively except that I take a little cream with it and some times a cup of tea. This is the best form of breakfast which experience has taught me I get up about 6-45 a.m. and by about a quarter to eight I sit down for something like 35 to 45 minutes for the Samayika. Thereafter I prepare the fruit breakfast and take it at about 9 o'clock. Then I go out for a stroll in the Park which is close by, returning about 12-30 when I prepare and take my lunch which consists of fresh Salad vegetables and vegetable leaves that may be eaten raw, with a little portion of bread and butter. Then from 2 to 5 in the afternoon, I indulge in reading and writing and by 6-30 or a little later I have prepared my dinner in the Indian way and have finishing eating it.

There are 2 shops in London where you can get all kinds of Dals (pulses) and grams, lobia, sooji, ghee, tel (oil) and almost all kinds of spices.

The Risabha Jaina Free Lending Library has been started at present with only a few copies of each of my books including five copies of the "Key of Knowledge." Brother Gordon has been appointed Secretary at a small remuneration. Thus far the library has done no work because of the advertisement not having been published yet in the public papers. The cost of advertising is very great here. One daily paper wanted 36/- shillings (about 24 rupees) per insertion for just nine lines of typed matter. We cannot afford to pay so much at present. All credit is due to our deceased brother J. L. Jaini who has enabled even this much to be done because Mr. Gordon's remuneration at present and the cost of the small advertisements which I am putting in two local papers is coming out of his funds.

If you were here it would have materially helped the cause because you would be sure to attract a number of people at once. I put on the European dress and am lost in the crowd. My intention at the present is to stay here until the end of October next but if you can see your way to come here I will seriously consider why I cannot stay here for some time longer. I have written to Sj. Ratan Lalji of Bijnor to see if he can raise 200 rupees a month to meet your expenses in this country for a period of five years. I wish he will succeed and that you will seriously think over the proposal I am making to you as to your coming to London. While I am in this country the question of your expenses will not arise because you and I can live together. I shall be glad to read your criticism of Risabha Deva and hope you will let me have a copy of your observations concerning it at your earliest convenience.

I have been asked by men on several occasions whether it is possible to lead the life of a Vrati Sravak in this country. I find it is easier to do so than would appear to be the case at first sight. All the provisions can be purchased and

if you have a kitchen of your own you can cook anything in any way you like And as for mental peace and internal rest. I think one enjoys greater tranquility in this country than in India because of the lack of disturbing elements which abound in India to-day. It is true that European life offers a great many temptations, but is there any country in the world in which a man could not go wrong or where he is not assailed by external allurements? It is simply a question of the quiescence of the charitra mohni karmas. Where they have subsided external seducements will be disregarded, otherwise one can forget his vows as freely in Bombay as anywhere under the sun Thus any one who is on the eighth or a lower pratima can live in this country, but difficulties arise when one moves about from place to place. For men observing the higher pratimas the climate and the lack of pious Sravakas constitute two obstacles which at present seem almost insurmountable.

You will also be interested to know that there are in this country no ants, moths, or vermin with which India is pestered, so that a religiously inclined man is spared the Hinsa that is connected incidentally in the course of one's activities.

I was amused to read the account of Sebhara activities in the Jain Mitra, I did not think Pt. D. N. would be so much insistent on avoiding you or rather your discourse, but at S. you were amongst friends all round.

You may if you like send the main portion of this letter or as much of it as you like to the Press.

Yours sincerely and respectfully,

(Sd.) C. R. JAIN.

Br. SITAL PRASAD JAIN,

C/o. Jain Mitra office,

Chandawari, Surat.

NOTES AND NEWS

New Buddhist Shrine at Sarnath.

His Majesty the King of Siam, has been asked by the Mahabodhi Society to perform in November the opening ceremony of the New Buddhist temple of Peace and Learning at Sarnath near Benares. The new structure is to be known as the Mula-gandha-kuti-vihara.

A building of most striking appearance, on which the masons have been at work for nearly two years, is an impressive and stately example of how ancient and modern architectural styles may be combined without the sacrifice of beauty. Crowned by a lofty stupa-like spire, which has been given three smaller companions and faced with red sand stone from Chunar, the temple has a gigantic stone portal whose frame supports a typical Dharmachakra design. It faces the famous Dharmekh stupa, erected 2000 years ago over the spot where the Enlightened One delivered his first sermon. The new vihara has cost slightly over a lakh of rupees. The Archaeological Department has undertaken to encircle the building with an extensive garden, and the District Board has been asked to convert the village road leading to it into a meatalled one.

It will be a modern Nalanda with temples, preaching halls, assembly halls, libraries and residental quarters—self-sufficient and self-containing.

Contributions have come from all parts of the world, the largest single donation being one of Rs. 30,000 from Mrs. Mary Foster of Honlulu.

* * *

We commend the above to the attention of our readers. The founders of the Rishabha Brahmacharya Ashram at Hastinapur, had a similar idea in 1911. Kumar Devendra Prasad had the vision of establishing a Jaina Vihara at

Rajgir; and Mr. J. L. Jaini of sacred memory had wished for the erection of a Jainapuri near Delhi on the same lines.

Would our Jaina Brothers stop the ruinous shows, and the erection of new temples in places where there are many already, change the direction of their flowing charities, and help in the realization of the dreams of those who lived for Jainism, who gave their all for the Glory of the Faith, and who died for Jainism.

* * *

Sad news come from Delhi. Two volunteers asked four Jaina Brothers, on the Dhoop Dashmi Day during the last Dash-Lakshani Period, not to enter the Naya Mandir of Lala Harsukh Rai at Delhi with foreign, and silk suits on. They insisted, and the volunteers lay down on the ground, and our Jaina Brothers walked over the bodies of the prostrate Jain Volunteers. The testicles of one of them were so crushed, that he fainted, and had to be removed to Hospital.

There were similar unseemly quarrels on other occasions.

There are hundreds of worshippers and visitors on such occasions, and our sad astonishment is why they did not prevent the perpetration of such gross, intentional, nay premeditated cruelty—Sankalpi Himsa, within the portals of the Temple of Peace.

Who can wonder then at the bloodshed and murder in the temple of Shri Rikhabdeo at Udaipur.

* * *

Advice to Women Graduates.

In her address at a Social Gathering of the Women Graduates' Union, Dr. Maneck M. Mehta, of Queen Mary's College, Madras, said :—

"While we should not hide our light under a bushel, it is not necessary that we should aim at shining in public. Without any conscious aim on our part, our influence will be felt wherever we go; and there is a beauty about a person who

moves about unconscious of the influence she exerts. Our Indian ideal of womanhood is modesty, which means not ignorance but innocence, not seclusion but service, not a slavish mentality but a cheerful acceptance of social obligations. The education we have received should not destroy this ideal in us, but should, on the other hand make it more attractive. Knowledge is power and it should make us more and not less, serviceable to our family, to our society and to our country. We should concentrate on the essentials of life, not dissipate our energies on passing fashions. We should keep our bodies in perfect health, feed our minds with information and build up our character, so that we may do the correct thing in whatever circumstances we may find ourselves. Not all of us will take up work outside the house. Most of us, I dare say, will be married and will settle down as rulers of homes. This is a lot to be envied not only for the happiness it may bring, but also for the opportunities it offers of shaping society and doing service of the community. If India needs one thing more than another, it is educated mothers. There is no lack of loving mothers, mothers who slave for their kith and kin, mothers who would give their lives for their children; but intelligent mothers who know what is good for their children and who will do what is essentially useful, are few and far between. It is our duty to set an example in this respect and to set up model homes The ideal home is the cry of the times, and for bringing such a home into existence, the education we have received and the knowledge we have acquired are most valuable. In the kitchen, in the nursery in the dormitory, in the dining room, in the drawing room and in the garden there is ample scope for constructive and reforming effort, and all our knowledge of science, history, and literature could be brought into play in making the home a centre of culture, happiness and helpfulness. An educated woman's home should be a centre of attraction to the men and women and children living in the neighbourhood. Her influence may become the lever on which to raise the community around."

The finest clock in the world.

The Rome correspondent of the "Observer" writes:—

Messina, the most important town in Sicily after Palermo, is gradually struggling back to its former prosperous condition, so sadly interrupted by the earthquake of 1908 Re-building, delayed by the war, is now proceeding apace; the beautiful old facade of the cathedral has been entirely restored, and now attention is being turned to the erection of a new Campanile In view of possible seismic movements in the future, the tower is to be of reinforced concrete, and not over 140 feet in height. Thanks to the public spirit and generosity of the Archbishop of Messina, it is to be completed by the finest turret clock in the world, with elaborate and complicated mechanism surpassing that of the hitherto unrivalled Strasburg clock. The inhabitants of Messina will be provided, literally at every hour of the day, with amusement, instruction and edification.

The tower will be crowned by a bronze lion rampant—the heraldic emblem of Messina—holding the city flag in its front paws. At midday the lion will wag its tail, wave the flag, and emit realistic roars Below the lion a bronze cock will crow three times a day, to greet sunrise, noon, and sunset. On either side of these central emblems, within arched recess, are the bells on which the hours will be struck alternately by two small figures representing the legendary heroines of Messina, Dina and Clarenza, who saved the city from being sacked by the French in 1282 (after the Sicilian Vespers) by giving the alarm of the enemy's approach.

On each of the four sides of the tower will be a luminous dial, eight feet in diameter, displaying the phases of the moon, the movement of the planets round the sun (including Pluto!) and a perpetual calendar with every detail of days, months, and years. Below the clock-face will be a kind of little stage on which a series of movable symbolical figures will represent the days of the week, the four ages of man and four scenes from the New Testament, which will replace

one another according to the period of the ecclesiastical year. Thus the Adoration of the Magi will be shown at intervals until Easter; the Resurrection will then be enacted until Whitsunday, when the Descent of the Holy Spirit will continue until the approach of Christmas brings the Nativity.

The machinery for what may almost be called this turret-cinema is being made by a special firm of clockmakers in Alsace.

* * *

Known for the past 50 years in the little village of Horsell, near Working, as 'the Lady Bountiful,' Miss Grace Rowlands, 85, daughter of general Rowlands, V.C., was quietly married at the church of St. Mary's, Horsell, by special licence. The bridegroom was Mr. Charles Blanchford, 87, of Coulsdon, Surrey. The wedding was the culmination of a friendship of over 65 years.

Compare this with our marriages of a baby female of 15 months to a baby male of twelve months.

* * *

A man who has lived for 100 years continuously in New York celebrated his 101st birthday recently.

He is John R. Voorhis, the erect and active election commissioner at Tammany Hall.

He visited the office the previous day cheerfully swinging his cane.

There is no wonder in this. We shorten our life by our own indiscretions and evil habits.

* * *

The significance of the Gandhi Cap.

The "New York Times" in mail week, published the following note about the Gandhi cap:—

An interesting display of a Gandhi cap and takli (spinning instrument) is attracting attention to "The Times" window to-day.

The Gandhi cap and the spinning instrument were given to "The Times" for display by Mr. George M. Gray to whom they were sent by Mr M C. Modi of Bombay, India.

The Gandhi cap is now barred in most places in India and especially at such places as Sholapur.

The Gandhi cap has come to suggest that the wearer accepts the creed and policy of Mahatma Gandhi, and especially his creed of "non-violence." The wearer is presumed to be a truthful and straightforward person, one who is prepared to put in his every effort to win freedom for his country, one who has simplified his habits of life and is prepared to be known as one of the masses than of the classes.

The wearer is assumed to have imbibed the spirit of satyagraha, of absolute adherence to truth and self-suffering without inflicting any violence or injury to his opponent He is absolutely unarmed and receives blows in mute silence without raising even a finger

A Gandhi cap wearer is believed to be gentle, helpful, tolerant and incorruptible. Against these caps a crusade has been launched by the Government and the wearer is penalised. The caps cost about ten cents, and are easily washable being pure white, light, cool and refreshing.

In Bombay to-day, out of a total male population of 6,00,000 more than 4,00 000 people are wearing Gandhi caps.

The takli is a small instrument used to spin yarn It is easily handled. Most of the Indian mass population has taken to hand spinning.

India has determined to oust all English cloth and make up for the shortage of yarn and cloth it is enjoined by the Indian National Congress on every member to spin at least 125 yards every day. In Bombay to-day 6,00,000 are spinning on the takli.

* * *

Giants who walk the ocean bottom.

Three taciturn men, with enormous chests and shoulders and great muscular arms, are Gianni, Bargefiini, and Franceschi, the divers of the Italian salvage steamer Artiglio.

For two summers, these men have been walking the ocean bottom at a depth of 360 feet, looking for the wreck of the P. and O. liner Egypt which sank off Ushant in 1922 with a loss of 87 lives. She carried gold and silver bullion to the value of £1,069,000.

The three giants, the smallest of whom weigh more than 15 stone have, only a smattering of French but they get along very well with the local pilots and sailors, who have given them advice as to the currents which run most violently at the set of each tide.

"We first used a cylindrical diving bell," the divers told me, "to obtain a general view of the wreck which we discovered ten days ago by dragging for it with a weighted chain.

"At its great depth it is useless to try to use lights no matter what their strength may be. Our first attempts showed that, with the strong currents at this point, lights only give a cloudy refulgence, and no detail. In the great diving bell it was possible after a little while to see objects in the faint glimmer of light which came from the surface when the sun's rays were not vertical but oblique.

The difficulties were very great. A sudden change in the current would obscure our view, or a great stream of fish spawn yards thick would float by overhead, and that meant a whole day lost as until it cleared away nothing could be done.

"That was the only inconvenience we suffered in the latter respect, as neither sharks nor any other fish could touch us in the diving bell or in our great, steel-armoured diving suits, with arms ending—like lobsters . in huge steel pincers The only faint risk was that they might cause our life-line or air tubes to foul.

"When we got to work on the wreck we put on our diving suits and clambered along the deck to the funnels of the ship. We got a three-ton hydraulic derrick, which tested our raising apparatus very well, and finally proved, if proof were needed, that we were really working on the Egypt.

"One of us got the captain's safe ready for hoisting, and

was about to fasten the last chain when suddenly the lead weights on his feet became unfastened, and he shot up to the surface sooner than he expected.

"When we use dynamite catridges to blast a hole through a cabin side of the deck planks we have to work slowly to fasten the catridges in the right position, but when we go up we are sure of a good fish supper, as the explosion sends hundreds of fish dead and dying, to the surface

"The most we can hope to do this year before the autumn storms is to cut our way to the cold where the treasure is lying, and then to fix plenty of buoys so that we can start next season without any groping. And then we will start hauling up the boxes of gold and silver, the reward of three years' hard work."

Admiral Stephenson, representing Lloyds Insurance Company, was present when the safe recovered from the captain's cabin was opened It contained the key of the Egypt's strong-room and a quantity of mail, but no valuables or money.

* * *

The General Secretary of the Jain Brothers Association, Allahabad, writes:—

"The Jain Brothers Association thankfully acknowledges receipt of a fine set of Law-books from the late Mr. Jagmander Lal Jain; and places on record its sense of obligation to the donor and the trustees for this valuable present."

* * *

The Secretary, Digambar Jain Society, Lahore, writes:—

1. The Digambar Jain Society of Lahore in a body assembled on the 15th June 1930 resolved that the most eminent Jain of Lahore Sir Motisagar Kt., LL.D., be offered their most sincere congratulations on his being knighted by His Majesty the King Emperor.

2. Resolved that a copy of this resolution be sent to Sir

Moti Sagar, Kt,LL.D., to the Tribune, Lahore, and the Jain Gazette, Madras.

3.. The Digambar Jain Society of Lahore assembled in a body on the 15th June 1930, express their deep sorrow at the untimely death of Rai Bahadur Lala Sultan Singh of Delhi, and offer their most sincere condolence to Mrs. Sultan Singh and L. Raghbir Singh in their sad bereavement. By his death the whole of the Jain Community has sustained a great loss.

4. The Digambar Jain Society, Lahore, assembled in a body on the 15th June 1930 express their profound sorrow at the untimely death of Pt. Brij Bashi Lal, Editor 'Vir' and Lala Rikhab Das, Vakil, Meerut, and offer their heart-felt condolences to the bereaved families.

5. Resolved that a copy of these resolutions be sent to the families of the deceased and the press

* * *

How Thunder Storms Occur.

"Tho Manchester Guardian" publishes the following:—

The thunderstorms which accompanied the recent "heat wave" were good examples of a type of atmospheric disturbances with which experience has made us very familiar. It requires, however, little study of meteorological statistics to establish the facts first that hot spells are not necessarily accompanied by thunderstorms; second that thunderstorms are not invariably associated with warm weather. The memorable year 1921 provided numerous examples of long period of fine, warm weather free from electrical disturbances. On the other hand the cool weather of recent weeks has been punctuated by frequent thunderstorms.

The explanation of these facts has only been arrived at since regular observations of conditions in the upper air became available. It has been found that thunderstorms occur only under conditions which favour vertical air movements on a relatively large scale. Such movements, known as convectional movements occur on a smaller scale almost

every day as the result of the alternate heating and cooling of the earth's surface by the sun. In fine weather such movements may disturb the lowest five or six thousand feet of the atmosphere, and visible evidence of their presence is afforded by the white "cumulus" or wool-pack clouds formed by the condensation of the water-vapour in the ascending currents. To produce a thunderstorm much bigger vertical movements must be possible—of the order of fifteen or twenty thousand feet. Towering thunderclouds will then develop, and the well-known electrical manifestations of a thunderstorm will follow as a matter of course.

It has been found that a convenient means of ascertaining the stability—or resistance to vertical movement—of the atmosphere is to measure its temperature up to the greatest attainable heights. The air normally gets colder as we go up; on the average the fall of temperature is about three degrees Fahrenheit per 1,000 feet. So long as the air temperature falls by no more than three degrees per 1,000 feet vertical movements on a large scale are impossible. If, however, the rate of fall grows to five and a half degrees per 1,000 feet a mass of warm air at the surface, no matter how slightly warmed, will go on rising indefinitely, because its own rate of cooling by expansion as it rises will be the same as that of the surrounding air, and it will therefore maintain its difference of temperature at all points. As a matter of fact the rise would be arrested at a certain height by the condensation of water drops

The essential condition for a thunderstorm is, therefore, a steep fall of temperature with height, and anything which will produce this condition will produce a thunderstorm, provided the step fall extends over a sufficient thickness of the atmosphere. A "heat wave" will obviously be an effective agency, but it will only produce the required result if it warms the lower layers of the atmosphere more than those in the neighbourhood of 20,000 feet. The process is accelerated if something happens to lift up the whole mass from the bottom.

The Electricity of Thunderstorms

Only recently have we been able to form any exact idea of the magnitude of the electrical quantities involved in thunderstorms The actual quantity of electricity concerned in a lightning flash is surprisingly insignificant. From measurements made by Professor C T. R. Wilson at Cambridge it has been found that the quantity in a typical flash varies from 20 to 50 coulombs no more than flows through a one-kilowatt electric fire in a few seconds. The voltage is, however, colossal. Professor Wilson has estimated that in a thundercloud before the passage of a discharge it is something like a thousand million volts The actual duration of a flash is about a thousandth part of a second.

A lightning conductor can only be regarded as effective if it is capable of handling a momentary current of, say, 100,000 amperes without overheating On the basis of these figures Dr. G. C Simpson has calculated that a copper rod should have a cross-sectional area of about half a square centimetre, a lower figure than has been adopted hitherto

It has been asserted that the occupants of a motor-car are safe during a thunderstorm because the vehicle is insulated by the tyres. It is difficult to see what basis there is for this belief. In open country a motor-car would be as likely to be struck as anything else, and in such circumstances it would merely act as a very bad conductor. In conveying to earth a current of the order of 100,000 amperes the body of the car would be raised to an enormously high voltage, and violent discharges would occur from part to part of the car and from the car to earth. We should expect, therefore, that the windows would be shattered, with consequent injury to the occupants, even if they were protected by the bodywork of the car from actual injury by the electrical discharges.

Notes and News.

We wish to draw the attention of our readers to the illuminating sketch on the "Social Atmosphere of present Jainism" by Dr. Ch. Krause published as the first article in this Issue. It needs no comment. We believe that the leaders of our community will calmly think over the unsatisfactory social condition of our community and suggest remedies for its speedy improvement.

* * *

Shri Ghoghari Vishashrimali Jain Dispensary, Bombay.

The Secretary writes :—

At an annual General Meeting of the above Institution held on the 16th August 1930 under the presidentship of Shah Dulabhdas Mulchand at the dispensary hall in Nagdevi Street, while proposing the adoption of the Annual Report, Mr. N. B. Shah, the Honorary Secretary of the Institution stated from the statistics of the Bombay Municipality that the mortality figures were 679 among Jains in the year 1928, while they were only 665 in the year 1927 and dwelt on the distressful fact that infant mortality was also greater as the number was 206 in 1928, against 159 in the year 1927 : thus showing that the figures in both the cases were higher in comparison with the figures of other civilized communities in the city of Bombay and expressed that it was the duty of every Jain to try his best to combat this evil not only by starting dispensaries but by arranging to infuse knowledge in the minds of the Jain Community as regards sanitation through literature as well as Baby Week Propaganda and by establishing child welfare centres in every district of the Bombay Presidency. This appears to be the best means of helping the Jain Community to overcome the high mortality among them not only in the Bombay city but also in the other districts of the Bombay Presidency.

After a vote of thanks to the Chair, the proceedings terminated.

Sri Digambar Jain Vedapathasala, S. Belgola.

Mr. Subbaya Shastri, Nyayateertha, the principal of the above Pathasala has sent us copies of the opinions of gentlemen who visited the institution. We are pleased to find that

Sri Venkataramanarya, Inspector of Sanskrit Education, Mr. N. S. Subba Rao, Director of Public Instruction, Mr. K. H. Ramayya, Registrar of C. S., Sir Charles Todhunter, Mr. Firoza Shah and Mr. Champat Rai Jain, Vidya Varidhi, who visited the Pathsala have spoken highly of the institution, its staff and management We are unable to publish them here for want of space The Pathsala has now got 4 classes. Works like *Sakatayana Vyakarna*, *Sarvartha Sidhi*, *Prameya-ratnamala*, *Purudevachampu*, *Kshatrachudomani*, *Dravyasangraha Ratnakaranda Sravakachara*, *Chandraprabhakavaya Dhananjaya-Kosha etc* are taught well in the school The physical training of the boys is also attended to. The learned Principal, Mr. Subbayya Shastri, is a great scholar with ability to manage an institution. We congratulate him for the excellent way in which he is conducting the Pathsala We are glad to learn that His Holiness Sri Charukirthi Panditacharyavaraya Swamiji of Sravanabelgola takes personal interest in the school and pays its monthly expenses from his Mutt. We wish the institution every success.

* * *

The Principal of Sri Digambar Jain Vedapathsala, Sravana Belgola, writes:—"I beg to acknowledge with thanks the sum of Rs. 1266-0-6 received from the Jainas in several places in the Tamil Districts"

* * *

A correspondent writes from Chandur :—

"I am glad to inform you that Mr. Rushabha Pasoba Kala Jain (Bannora) is appointed the permanent secretary of the Hindustani Seva Dal. That he has been elevated to this high office, after his working as a volunteer only for 4 months, proves his merit and fitness. The Jain community has reason to be proud of him."

We congratulate Mr. Rushabha Pasoba on his appointment to a high and responsible office and wish him all success.